

# A LETTER

To the Honourable

## Robert Boyle, Esq.

DEFENDING

## The DIVINE AUTHORITY

OF THE

## HOLY SCRIPTURE,

And that it alone is the RULE of FAITH.

IN ANSWER TO

## Father Simon's Critical History

OF THE

## Old Testament.

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Written by C. M. Du Veil, D. D.

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Sufficit Christiano ad confutandum errorum quilibet dicere,  
Scriptura non habet. *Lutherus.*

*The Fathers in their Homilies did use constantly to declare to the  
People, what they were to believe, and what they were to practise  
out of the Scripture.* Dean Tillotson's Rule of Faith, P. 1. Sect. 3.

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HOLY SCRITPTURE

## Sample Text 10



# A LETTER To the Honourable **Robert Boyle, Esq.**

*To prove that the Scripture alone is the Rule of Faith, &c.*

Honourable Sir,

**A** Book indeed full of Learning, Printed at *Paris* without a Title-Sheet, came lately to my hands, intituled, *The Critical History of the Old Testament*; Whereof Father *Simon*, Priest of the *Oratory of Paris* is thought to be the Author. He pretends to prove in that Work, that nothing for certain can be asserted in Religion, unless Tradition be joyned with the Scripture for the Decision of Questions of Faith. *There is without doubt Ignorance*, says that Author in his Preface, or *Prepossession in the Minds of the Protestants*, *Who pretend that the Scripture is clear of it self*. Nevertheless Sir, nothing is more certain in all that can be called *Tradition*, than this Principle

of the Protestants. St. Chrysostom in his third Homily of *Lazarus*, observes after *Origen* this difference between the Philosophers and the Authors of the Scripture, that the Philosophers are obscure, whereas the Apostles and Prophets being the common Masters of the Universe, have written after so clear a manner, that every Capacity may be instructed in their Doctrine by the reading alone thereof. And in the same *Homily* that Doctor maintains that the ignorance of the Sacred Scriptures is the source of the Corrupted Morals, as well as of all the Heresies. St. *Augustin* in the second Book of the *Christian Doctrine* says, Chap. 9. *In iis qua aperte in Scriptura posita sunt, inventiuntur illa omnia que continent fidem moreisque vivendi: In those things which are plainly laid down in Scripture, are found all those things which pertain to Faith, and the Rules of Living.* This the Learned *Gerson*, Chancellor of the University of *Paris*, expresses in these terms: *Sensus Literalis Scriptura satis expressus est in iis qua sunt necessaria ad Salutem.* And this induced the *Church of England* to make this *Canon* with great reason, in the *Synod of London* in 1552, and 1562.

The Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, although it be some time received of the faithful as godly and profitable for an Order and Continency, yet no man ought to be constrained to believe it as an Article of faith, or reputed requisite to the Necessity of Salvation.

Father *Simon* does disingenuously quote the thought of St. *Augustin* in the 7th-Chap. of the third book of his *Critical History*. That Holy Doctor supposes, saies he, that the Scripture is obscure and hard to be understood, and yet he adds

adds that for the most part what is obscure in one place is found laid plainly open in another, and that what regards the belief and manners is much more clearly expressed in the Bible than all the rest. Now to read the thought of St. Augustine in the Book of Father Simon, that Doctor seems only to assert that commonly the Scripture is clear in what concerns the belief and manners, nay and more clear than in all the rest. But St. Augustine says more in the Words Cited: for he says absolutely that all we ought to believe and do, is found clearly in the Scripture, & therefore according to Father Simon, There is without doubt either Ignorance or Prepossession of Mind in St. Augustine, as well as in St. Chrysostom, Gerson, & generally in all the Great Divines of Antiquity, who have been persuaded with \*Origen, that not any Sentiment is worthy of Faith, unless it be proved by Scripture; nor any interpretation of the same Scripture to be admitted, without it be confirmed and supported upon Passages of the Old or New Testament: for this Reason is it that in the Decree of Gratian, Distinct. 27. in the Chap. which begins with this word Relatum, there is an express order to decide all Controversies by the Holy Writ, and to explain the obscure passages which are met with therein by the Scriptures themselves: *ex ipsis Scripturis.* But this is sufficient Entertaining you Sir, with the groundless Sentiment of Father Simon, touching the insufficiency of the Scripture, for the instructing People in Religion. Now I proceed to the three proofs which he makes use of for the Establishing of his Opinion.

The first is taken from the great Changes which have happen'd as well in the Original Text as in the Versions of the Scripture. This proof may seem to have some force upon an *Atheist* or a *Pagan*; but not upon a *Christian*,

stian, Who knows, that notwithstanding the Changes  
 that have been made in Scripture, *Jesus Christ*, The A-  
 postles, and the Fathers of the Church, have always  
 proved the Truth of their Doctrine by the Scripture.  
 As for what concerns the Fathers, I shall show it am-  
 plly in my answer to the third proof of Father *Simon*,  
 though what I have already urged might suffice. In re-  
 gard of *Jesus Christ* and his Apostles; Father *Simon* says,  
*That they have fitted the Testimonys which they Cited out*  
*of the Old Testament, to the Explications received and au-*  
*thorized by Tradition.* But this is a false fore-judging  
 of that Father, of whom with reason these Words of  
 St. *jerome* may be said, *Hoc de Scripturis Authoritatem*  
*non habet, -ideo ea facilitate Contemnitur qua probatur;*  
*This has no Authority from Scriptures, therefore may be*  
*rejected with the same ease it is admitted.* *Jesus* repre-  
 hends Traditions, and yet father *Simon* would make us  
 believe that he establishes his Doctrine by Tradition,  
 and that he only makes use of the Word of God, accord-  
 ing to the Pre-judgment of Tradition. It was a Tra-  
 dition amongst the *Jews*, founded upon a passage of the  
 Prophet *Malachy* misunderstood, that *Elias* was to  
 precede by his Preaching the coming of the *Messias*; but  
 the *Gospel* tells us, that tradition did ill interpret the  
 Prophet *Malachy*, who did not pretend to speak of the  
 Person of the Prophet *Elias*, but of *John the Baptist*, who  
 was to forego *Jesus Christ*, *in Spiritu & Virtute Elias*.  
 It is evident by the 5th. Chapter, of St. *Matth.* that the  
*Jews* explaining the Scriptures by the Pre-judgment of  
 Tradition, had very faulty Morals: But *Jesus Christ*  
 who came not to destroy the Law and the Prophets, but  
 to fulfil them, rejects the false Expositions given to the  
 Law by the *Jews* according to their Traditions, and dis-  
 covers the real sense thereof conformably to other pas-  
 sages.

sages of the Old Testament, which contain in clear terms the same things, which *Jesus Christ* ordered his Disciples to do for the surpassing the justice of the Scribes, and *Pharisees*, that they might enter into the Kingdom of Heaven. The Pre-judgments of Tradition made the Disciples of *Jesus Christ* still doubt after his Resurrection, if it was he who should redeem *Israel*; but *Jesus Christ* to free them out of that pernicious doubt, reproaches them with their hardness of heart, and slowness to believe all that the Prophets have said. And to disengage them entirely from that false Tradition which ran amongst the People, as *Theophylact* does remark in his Commentary upon the 24 Chap. of St. *Luke*, beginning with *Moses*, and continuing through all the Prophets, he explains to them all that had been said of him in all the Scriptures, as St. *Luke* does relate it in the last Chapter of his Gospel. *Christ* does never refer People to Traditions for their Instruction in truths necessary to Salvation, but always to the Scripture. If you believed *Moses*, said he to the Jews in St. *John*. Chap. 5. You would believe me also, because it is of me he has written; but if you believe not what he has written, how should you believe what I tell you? St. *Paul* says expressly in his 2 Tim. Chap. 3. That the Holy Scriptures are able to make us wise unto Salvation through Faith which is in *Jesus Christ*. And to explain this thought more amply he adds, All Scripture is given by Inspiration of God, and is profitable for Doctrine, for R<sup>e</sup>proval, for Correction, for Instruction in Righteousness, that the man of God may be perfect, thoroughly furnished unto all good Works. This is what the Fathers of the Council of *Francfort* expels in these terms, in the Capitulary of *Charles the Great*, lib. 2. cap. 30. *Est plane Divina Scriptura Verax, est fixa, est casta, est Cœlestis Magisterii Instrumentum,* & *A-*

terna predicatio purissimo nictore eloquio, est Lux mortali-  
 rum, dicente Propheta, *Lucerna pedibus meis verbum tu-*  
 um Domine, et Lumen Semitis meis. Est Veritas et misericor-  
 diciens, dicente Apostolo, *Veritas est Sermo Dei & efficax,* &  
 penetrabilior omni gladio anticipata, & pertingens usque ad  
 divisionem anima, ac Spiritus. Est tenebrarum dispergans,  
 Salomon testante, qui ait, *Lucerna est mandatum legis &*  
*lux vite, & intercessio, & Disciplina: de quo per Esaiam*  
 dicitur, *De nocte spiritus meus vigilat ad te Deus, quia*  
*lux praecepta tua sunt super terram.* The Holy Scripture  
 is plainly true, is fable, is chaste, the Instrument of Celestial  
 Power, and an eternal Preaching shining throughout with  
 a most pure eloquence, is the Light of Mortals, according  
 to the saying of the Prophet, Thy Word, O Lord, is a  
 Lamp to my feet, and a Light unto my paths; Is quick  
 and immortal, as the Apostle says, The Word of God  
 is quick and Powerful, sharper then a two-edged Sword,  
 and piercing even to the dividing asunder of Soul & Spi-  
 rit. Is the dissipating & dispelling of thick darkness, witness  
 Solomon, who says, The Commandment is a Lamp, and the  
 Law is light, and reproofs of instruction are the way of  
 life: Of whom it is said by Esaiah, Every night my Spirit  
 waiteth upon thee O God, because thy Precepts are a light  
 upon the earth. And as the Holy Writ possesses these  
 advantages, not by reason of the words, but by reason  
 of the truths which it contains, according to the say-  
 ing of St. Jerome in Cap. ad Gal. Nec putemus in verbis  
 Scripturarum esse Evangelium, sed in sensu, non in superficie,  
 sed in medulla, non in sermonum foliis, sed in radice ratio-  
 ni: Jesus Christ and his Apostles had reason in their  
 Citations to apply themselves more to the real sense  
 then to the mere words of the Holy VVrit. Moreover  
 to instruct us, That all that has passed under the Law  
 of Nature and of Moses was the figure and shadow of  
 what

what was to pass under the Gospel, *Jesus Christ* and his Apostles give us very often the allegorical sense of the passages which they Cite out of the Old Testament.

The second reason of Father *Simon*, which he calls a *very evident proof*, to show that the Scripture is not sufficient to decide Controversies in matter of Religion, is taken from that the *Socinians* do agree with the *Protestants*, that the only and true Principle of Religion is the Holy Writ, and that nevertheless they draw from thence very different Conclusions. If Father *Simon* said, the *Socinians* and *Protestants* differ in the Conclusions, which they draw from the Scriptures, therefore one or other of 'em is in the error, because they do not understand the Scriptures aright, the argumentation would be pure; But I do not see by what *Logick* he draws this inference that the Scripture is not sufficient to decide Controversies; Since it is manifest that the *Socinians* govern themselves by prejudgets in the explication of the Scripture, as Father *Simon* speaks in his *Critical History of the Old Testament*, Book 3 chap. 16. Therefore if the *Socinians* draw quite contrary Conclusions to what the *Protestants* do from the same Scriptures, it is not the obscurity of the Scripture that is the cause thereof, but the prejudgets of the *Socinians*, which make 'em abuse the Scripture to favour the Systeme of Religion which they have invented independantly of Scripture. The Devil abuses the Scripture to Tempt *Jesus Christ*, and *Jesus Christ* resists him by using the Scripture aright, *Falsas de Scriptariis Diaboli sagittas veris Scripturarum frangit Clypeus*, says St. Jerome: And this the *Protestants* do every day in their Controversy with the *Socinians*; and this is what ought generally to be done in all Controversies upon matters of Religion; and if the Fathers of the first Ages be Cited in these Disputes, it ought only,

only to make people sensible that those persons who studied the Scriptures to learn therein what it is God would have us believe and do to be saved, did draw the same Doctrine from thence, which we do who are also Orthodox, when they had no vail nor blind before their eyes, which hindred them from seeing the day and the light of the Word of God in the Scriptures, that is to say, when they had no Systeme of Religion independant of Scriptures. The Pharisees falsely concluded from that the Scripture says, *That a man may leave his Wife by giving her a Writing, by which he declares that he puts her away,* that a man was allowed to put away his Wife for any cause soever; but Jesus Christ convinces them of an error, not by tradition, but by the Scripture, as we read in the 19. chap. of St. Mathew. The Sadouees who rejected all traditions, pretended to conclude from the Scripture that there would be no Resurrection of the Dead, and Jesus Christ did not tell them that they fell into that error because they did not joyn tradition to the Scripture, or because they rejected all tradition, but he refutes them by a conclusion drawn out of Scriptures, & tells them, *You are in an error because you do not understand the Scriptures;* *Erratis nescientes Scripturas.* And indeed St. Augustine very judiciously remarks, That the Hereticks are only so by their obstinately persevering to give a false sense to the Scriptures which they do not understand, *Omnes Hæretici Scripturas Catholicas legunt nec ob aliud sunt Hæretici nisi quod eas non recte intelligentes, suas falsas Opiniones contra eam veritatem pervicaciter afferunt.* The same Holy Doctor in his 18th. Treatise upon the Gospel of St. John: says, *Non nata sunt Hæreses & quadam Dogmata perversitatis illaqueantia animos, & in profundum precipitantia, nisi cum Scriptura bona intelligantur non bene, & quod in*

et non bene intelligitur, etiam temere & audacter assertur. Heresy and certain perverse tenets ensnaring peoples minds, and plunging them into the abyss, have onely proceeded from a misunderstanding of the Scriptures, and when what is not well understood in them, is nevertheless rashly and audaciously asserted. Chromatius whom St. Jerome calls the most holy, most learned Bishop of his time, tel's us upon the 15 verie of the 5. chap. of St. Mat. That the Scripture is clear, but that the Jews and Hereticks endeavour to hide from us its perspicuity by their perverse interpretations; *Per-spiciam lucem predicationis divinæ pravis interpretationibus obtutere & occultare nituntur, profide perfidiam predicando & lumen veritatis erroris tenebris obvelando.* From all this it may be concluded, that when people dispute against the Socinians and other Hereticks, to convert them, the method of Jesus Christ must be followed, and they must be Convicted of error by the Scripture it self. All that is not formally read in Scripture, or is not drawn from thence by an evident Conclusion, is subject to error, and by consequence cannot be the Rule of our belief. The very Disciples of Jesus Christ were mistaken in the rumour which ran amongst them that St. John did not dye, because that rumour was onely grounded upon a conclusion falsely inferred from what Jesus Christ had said to St. Peter speaking of St John? If I will that he stay until I come, what's that to thee. Nay the Scripture seems to show us this on purpose that we might learn, that what in matter of Religion is not well grounded upon its authority, is not worthy of faith: *Sine autoritate Scripturarum garrulitas non habet fidem.* saith St. Jerome. All the Fathers of the first Ages teach us this truth in all the disputes they had with the Hereticks of their time. For, as Jansenius that learned Prelate of Ipre does observe in his Book In-

Tom. 2 lib,  
Broen. C. 5.

tituled *Augustinus*, they so formed their sentiments by the Holy Scriptures, that they almost expressed themselves in the same form: *In antiquis patribus* faith he, *corumque disputationibus duo sunt consideranda magnopere*; *primum quod ex principiis verbi Dei sensus suos, & fere verba promerent; secundum quod religiose intra terminos oppugnata ab errore veritatis sine ulla superfluarum multo minus curiosarum, frivolarum, atque inutilium qualiterum intermissione remanerent.* In the ancient Fathers and their disputes two things are principally to be considered. First that they draw their sense and tenets, nay and almost their very terms out of the Principles of the Word of God.

Secondly, that they religiously remain within the bounds of the Truth that was combated by Error without any intermission of superfluous, needless or curious, frivolous and impertinent questions. Thus as Scripture is the onely way to decide questions of Religion, *panormitanus* had reason to say that people ought rather to believe a Lay-man who authorizes himself by Scripture, then a Pope and a whole Council, when they act without its authority.

*Magis credendum laico si scripturas adferat, quam Papa & toti Concilio si absque scripturis agant.* St. Epiphanius who has given a Catalogue of all the Heresies which had been until his time, and remarks the abuse which the Authors of those Heresies have made of the Holy Writ to establish their Errors, does not attribute this to the obscurity of the Scripture, but to the Hereticks not having applied themselves to Scripture with a Spirit of Piety; for it is a constant Principle, says that Saint, that all the saving Truths are found clearly in the Scripture by those who read them with judgment and a spirit with piety. Πάτερα ουδὲν τὸ διάγεγόν τοῖς βολεύοντις λειτουργοῖς τεράχιδε τὸ δε λέγει St. Augustine dicit.

disputing against *Maximin*, an Arian Bishop, lays down for Principle that the Authority alone of Scripture is to be insisted upon: *Non ego Nicanum Concilium tibi nec tu mihi Ariminense tamquam praejudicaturus proferas: nec ego hujus autoritate, nec tu illius detineris.* Scripturarum autoritas ibis non quorumlibet propriis, sed utrisque communibus testibus, yes etiam re, ratio etiam ratione decretet. I do not urge to thee the Nicene Council, nor do thou to me that of Ariminum as a forejudging of the Controversie: Neither do I mean the authority of the one, neither art thou bound by that of the other. But let matter of fact & the reason of each Council be tryed by authority of the Scriptures, which both are bound to admit as witnessing the Divine Truths. He says in the same place, that the Council of Nice insisted only upon Scriptures. And indeed it would be impertinent to place the Bible in the midst of the Councils, unless it were to put them in mind, that their Decisions would not be worthy of faith, unless they were founded upon the authority of the Scripture. Which has been admirably well said by Optat Bishop of Mileve in his Book against *Parmenian*; *Quarendi sunt judices—in terra de hac re nullum poterit reperiri judicium, de Cælo quarendum est judex.* Sed ut quid pulsamus ad Cælum, cum habeamus hic in Evangelio Testamentum? Terrenus Pater cum se in Confinio senserit mortis, timens ne post mortem suam rupta pace litigent fratres, exhibitis testibus voluntatem suam de peccatore morituro transfert in tabulas diu duraturas. Es si fuerit inter fratres contentio nata, non iurit ad tumulum sed queritur Testamentum. Judges must be sought in the case—No judgment can be had in this matter upon earth, a Judge is to be sought for from Heaven. But why should we have recourse to Heaven, seeing we have here its will in the Gospel? An Earthly Father when he sees himself upon the brim of Death, fearing least after his

death, the peace coming to be broken, the Brethren should be at variance, having called the witnesses transmitteth his Will from his dying breath into Deeds of long continuance. And if any contention shall arise amongst the Brethren, let them not go to the Tomb, but seek out the Testament. In short, even as the Gospel does assure us, that those who having Moses and the Prophets do not live conformably to their Doctrine, would not be Converted by the exhortations of the Dead though they should return, so those who are not instructed and perswaded of the saving truths by the Holy Scripture, will never be perswaded by tradition. Father Simon cannot dispute this in the least, since he says himself in the ro. Chap. of the 1. Book of his Critical Hist. *That it often happens that men being the Keepers of Tradition, do blend therein what they have invented, and then it is a hard matter to distinguish the true Traditions from those which are false.*

The third proof which I find in the Critical Hist. of Father Simon to show the insufficiency of the Scripture to decide Controversies in matter of Religion, is *That there has been in all times in the Churches an abridgment of Religion independantly of Scripture.* Nay he pretends that it is upon the account of that abridgment, that the Fathers have explained the Scriptures, and that the Councils have decided the Controversies of their time. I do not doubt but that in all ages there have Catechisms been made for the instruction of Children and the shallowest Capacities; or abridgments of Religion; But I deny that those abridgments were made independantly of Scripture. I maintain against Father Simon that those who govern'd the Church took care to collect into an abridgment the clearest sentences of Scripture, and the most necessary to instruct the faithful in the saving Truths, and the Fathers and Councils had reason afterwards.

wards to decide the Controversies according to those abridgments, since their taking that Course was to explain obscure passages by those which are clearer, as good sense doth require. All the passages which I have already Cited, do manifestly prove what I urge; nay and if we may believe those Authors who have treated of Ecclesiastical Offices, the lessons of the Scripture, which the Church of *Rome* still reads at this day on *Easter* and *Whitson-eve*, are onely the Catechisms and instructions which were given to the *Catechumenes*, or Novice Proselytes who were baptized on those days. The most ancient abridgment of Religion which we have left of antiquity is the Symbol which is said to have been composed by the Apostles; But this Abridgment is not independant of the Scripture, as St. Aug. says, book the first of the Symbol to the *Catechumenes* Chap. 1. *Ista verba que audistis, per divinas Scripturas sparsa sunt, sed inde collecta, & ad unum redacta ne tardorum hominum memoria laboraret, ut omnis homo possit dicere, possit tenere quod credit.* Those words you have heard are scattered thro' the Holy Scriptures, but Collected from thence, and reduced in a Body that they might not be burdensome to the Memories of shallow Capacities, and that every man might say and remember what he believes. And Rabanus Maurus speaking of the same Symbole in the 56th Chapter of his second Book *de Institutione Clericorum*, says, *In quo quidem pauca sunt Verba, sed omnia continentur Sacra menta, de totis enim Scripturis hac breviatim Collecta sunt ab Apostolis, ut quoniam plures Credentium Litteras necint, vel qui sciunt, preoccupatione seculi legere non possunt, hac corde retinentes, habeant sufficientem sibi scientiam salutarem.* In which indeed are contained but few Words, but all the Mysteries being thus briefly collected from all the Scriptures, by the Apostles, that several of the Believers who know not how to read

read, or those who do, being hindred from reading by the busyness of the world, getting these by heart, might have a Knowledge sufficient to work out their Salvation. The Church of England speaking of this Abridgment, as well as of those which are called the Symboles of *Nice* and of *St. Athanasius*, says in the Synods of *London* in 1552. 1562. *The three Creeds, Nicene Creed, Athanasius's Creed, & that which is commonly cal'd Apostles Creed, ought thoro'ly to be received: for they may be prove d by most certain warrants of Holy Scripture.* St. Cyprian did certainly never own any Abridgement of Religion independently of Scripture, since in his Epistle to *Pompeius* he demands that they should show him in Scripture that Hereticks were not to be baptized again, to perswade him that it is an Apostolical Tradition. *Si aut in Evangelio Praecipitur, aut in Apostolorum epistolis, aut Actibus continetur, ut a quacunque heresi venientes non baptizentur, sed tantum manus illis imponantur in Paenitentiam, observetur divina hac & sancta Traditio.* If there can be shown any Precept of the Gospel, or in the Epistles, or Acts of the Apostles, that those who are converted from what Heresy soever, ought not to be baptized, but only to be reconcil'd to the Church by Repentance, let that Divine and Holy Tradition be observed. This Abridgement was unknown to *Tertullian*, who says in his dispute against *Hermogenes*, Chap. 22. *Adoro Scriptura plenitudinem. — Scriptum esse doceat Hermogenis officina, si non est Scriptum, timeat illud. Vnde adjectis aut detrabentibus destinatum.* "Jadore the fulness of Scripture; let *Hermogenes* demonstrate that it is Written; If it be not written, let him fear that *Woe* which is pronounced against those who add or lessen it. The same in his Book of the Flesh of Christ Chap. 7. disputing against *Apelles*, he has not recourse to

to the Pretended Abridgements of Father Simon, but he tells that Heresiarche, *Non Recipio quod extra Scripturam de tuo inferis*; *I do not allow of what thou urgest that is not in Scripture.* This Abridgement was unknown to St. Augustin, who in his Book of the Unity of the Church against the Epistle of Pelagian, Chap. 11. says, *Quis quis alind Evangelizaverit, Anathema sit, Whosoever preaches ought else for Gospel, let him be accursed,* and Chap. 12. *Ant legat mihi hoc in Scripturis, & non sit Anathema;* Or let him produce me this in Scriptures, and he shall not be accursed. And in the same Chapter, *Si autem non ex de sacris Scripturis legunt, sed suis contentionibus persuadere conantur, Credo illa que in Scripturis sanctis leguntur, non Credo ista que ab Hereticis vanis dicuntur.* But if they do not read those things in the Holy Scriptures, but endeavour to persuade by their Wranglings, I believe those things which are read in Scriptures, I do not believe those which are asserted by vain Hereticks. The same Doctor in the 2d. Book de Nups & Concup. Chap. 33. says, *Ista Controversia judicem querit, judicet ergo Christus, & cui res mors ejus profuerit, ipse dicat — judicet cum illo & Apostolo, quia in Apostolo ipse loquitur Christus.* This Controversy requires a Judge, therefore let Christ judge, and say of what Advantage his Death hath been, and let the Apostle judge with him, because Christ himself speaks in the Apostle. In his Book of Grace, and free will Chap. 13. *Sed eis inter nos iudex Apostolus Joannes, Let the Apostle John judge between us.* And in the 2d. Book against Cresconius, Chap. 32. *Litteras Cypriani non ut Canonicas habeo, sed eas ex Canonicis considero, & quod in eis divinarum Scripturarum autoritati congruit, cum laude ejus accipio; quod autem non congruit, cum pace ejus respicio.* I do not allow of the Letters of Cyprian as Canonical, but I judge of them by the canonical Scriptures, and what in them is congruous to the:

*the Authority of the Holy Scriptures, I receive with due  
praise to him; but what is incongruous, I Reject with his  
leave.* In short, this Abridgement was unknown to  
the Councils, seeing they placed the Scriptures in the  
midst of them, to serve for a Rule to their Decisions,  
which would have been to no purpose if there had been  
in all times in the Church an Abridgement of Religion  
independant of the Scriptures. Father Simons saying,  
That the Apostles preached the Gospel before they  
wrote it, and that in the time of St. Irenæus, there were  
still several Churches who believed in the Gospel by  
Tradition, without having seen it in Writing, serves  
little to Authorize his pretended Abridgement, for cer-  
tain it is that when we say, that the Scriptures contain  
clearly all that is necessary to Salvation, we do not op-  
pose the Truths couched upon Paper in the Scripture,  
against the same truths uttered by the tongue of the  
Preachers; we know that the Prophets and Apostles  
ought to have been believed when they preached the  
Truths which the Holy Ghost inspired into them, as  
well as when they reduced 'em into Writing; But we  
only say that the Apostles and Prophets have reduced  
the same truths which they Preached into Writing af-  
ter such a manner, that for the Regulating of our Faith  
we only need to have recourse to their Writing. This  
is what St. Irenæus says, in his third Book against  
Heresies, Chap. 1. *Non enim per alios dispositionem sa-  
lutis nostra cognovimus, quam per eos, per quos euangelium  
pervenit ad nos, quod quidem tunc praaconsaverunt; postea  
vero per Dei voluntatem in Scripturis nobis tradiderunt,  
fundamentum & columnam fides nostra futurum.* We  
know not by others the Disposition of our Salvation, than

by those from whom the Gospel came to us, which indeed they then Preached : But afterwards by the will of God they delivered to us in Scriptures, to be the Foundation and Pillar of our Faith. If Father Simon asks us what assurance we can have that the saving truths were not altered in the Holy Writ, we can answer him that the Tradition or Preaching of the Gospel in all Ages, was the instrument which God made use of, to make known to us that the Scripture is the Word of God, and that it was never altered after such a manner, but that it still contains very clearly what we ought to believe, and what we ought to do to be saved. But that it is *Fides ex audi-*  
*tu Rom.10.17.*

God who hath persuaded us inwardly of the Truth of this Preaching ; and this answer is very true, since that the Faith is a gift from God, and very conformable to what *St. Augustine* saies, speaking to God in the 5. chap. of his 6th. Book of his Confessions. *Persuasisti mihi, non qui crederent libris tuis, sed qui non crederent, esse cul- pados : Nec audierdos esse si qui forte dicarent, Unde scis illos unius veri & veracissimi D<sup>e</sup>s Spiritu esse humano ge- neri ministratos.* "Thou hast persuaded me, that those "who do not believe in thy Books; not those who do be- "lieve, are guilty ; nor are they to be given Ear to, if "they should by chance say, Whence knowest thou that "they were administred to Humane Kind in the Spi- "rit of the most true and upright God. I have nothing more Sir, then to make an end with beseeching you to thank God for me, that he has given me by his mercy that precious gift of the faith, and persuaded me to renounce the Idolatry, Heterodox Traditions, & Superstitious Novelties of the Church of Rome, & to embrace an Orthodox Communion, which professes to love the Brotherhood, fear God, and honour the King, and to Rule her Morels as well as her worship and Faith onely by the

Scripture.

Scripture divinely inspired, *non taliter fecit omni Nationi*,  
 and to desire the same God to continue to me his  
 Grace, and Protection, whom I heartily pray that he  
 would more and more shed abroad his Blessings over  
 your worthy Person, and over the Lady *Katherine Vis-*  
*countess Ranelagh*, Your most Accomplished, Godly,  
 Charitable and Bountiful Sister, and over all your No-  
 ble Family.

I am

Sir,

Your Honours

most Humble and most

Obedient Servant,

*C. M. Du Veil.*

